

THE KOPPARAM PLATES OF PULAKESIN II

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These plates were found near **Kopparam** in **Guntur** District (Madras Presidency) and were sent to me by the famous Telugu poets, Messrs. Kopparapu brothers, who once exhibited their wonderful power of composing three hundred extempore verses in one hour, on a subject given on the spot.

This grant consists of three copper plates, each measuring $7\frac{1}{2}'' \times 1\frac{4}{5}''$. These are hung together by a circular ring with a diameter of $2\frac{1}{2}''$. The ring was not cut when the plates were received by me. A small oval seal ($1\frac{1}{2}''$ and $1''$) is attached to the ring, with the emblems of a boar, the sun and the moon. There is no legend on it. The upper or the first side of the first plate and the lower or the second side of the third plate are left blank, perhaps to serve as covers to the writing inside. The edges of these plates are not raised into rims. The last plate is broken a little and consequently the reading of a few letters is doubtful (l. 13).

The language of the grant is Sanskrit prose, except the usual laudatory verses. The writer or the engraver of these plates was very careless in his work. He has omitted throughout the *anusvāras* and the *visargas*, except in a few instances. All these have been corrected in foot notes. He has omitted many letters e.g. *bhuna* for *bhuvana* (l. 1), *brspati* for *brhaspati* (l. 13), *bhaṣyati* for *bhaviṣyati* (l. 14). The greatest and vital error committed by this careless scribe is in l. 5, where the word *priyapautra* is used instead of *priyaputra*, creating an unnecessary suspicion in the mind of the reader, that the grant was not by **Pulakesin II**, but by his son or nephew. From the context, of course, the mistake is apparent. The cases of nouns are most ignorantly changed e.g. :—*rājyasya* for *rājyēna* (ll. 9-10), *-sūtrasya*, *-viprasya* for *-sūtrāya*, *viprāya*.

The alphabet of the grant is the Telugu-Canarese script current in the sixth and the seventh centuries of the Christian era. Bühler in his *Indische Paléographie* calls this variety as the 'Archaic variety of the Canarese and Telugu alphabet' (cols. 12-14 and 17 of the plate VII) and which script, according to him, persisted up to the end of the reigns of the first two **Chalukyas** of **Vengi**. The letters of this grant are beautifully engraved and well preserved. They very much resemble the letters in the Nerur¹ and Hyderabad² grants of **Pulakesin II** and the Telugu Academy plates³ of **Viśhnukundin Madhava-varma III**. These plates contain a separate symbol for the Dravidian consonant *r*, *śakata-rēpha* as it is now called in Telugu (l. 12). This goes to indicate that even at such an early period the Dravidians had a literature of their own, which necessitated the invention of a symbol for a sound peculiar to their language and foreign to Sanskrit. We have the numeral eight represented by two crosses + + in this grant (l. 11). We find that the symbol of + represents the numeral four in the Aśoka alphabets, the Eastern Cave Alphabets⁴ and the Viśhnukundin **Madhava-varma's** plates.⁵ But it is strange that this writer should add two 'fours' to make up the figure of eight, when a separate symbol existed for eight at that period. We find it in **Madhava-varma's** plates. We know that **Mādhava-varma** was the contemporary⁶ of **Pulakeśin II**. It is also seen in **Chikkulla** plates⁷ which were issued by the grand-father of **Madhava-varma**. There is one peculiarity in the representation of these symbols for

¹ *Ind. Ant.* Vol. VIII p. and plate.

Ind. Ant. Vol. VI p. 73 and plate.

³ *Ep. Re. Southern circle*, C. P. no. 7 of 1913-14. This is edited by me from the original plates which are in my possession as the Secretary of the Telugu Academy. My article with plates will shortly appear in the *Journal of Letters*, Calcutta University.

Vide Ojha's plates.

⁵ *Ep. Re. (S. C.)* C. P. no. 7 of 1913-14.

⁶ Vide Dr. Dubreuil's *Ancient History of the Deccan* p. 90 and my article on **Madhava Varma** referred to in ft. n. 3 above.

Ep. Ind. Vol. IV. p. 193.

numerals. It is eight hundred square measures of land that is given, and not eight measures (*aṣṭa-satam Kshetram*), but symbols used are + +., two crosses and a dot. The letter *ta* in *śata* was originally omitted by mistake and was subsequently inserted below the letter *śa*.

The grant after enumerating the usual titles of the **Chalukyas** mentions Śrī **Kirtti-varma-Prithivi-vallabha-Maharaja** (l. 4). His beloved grandson (which evidently a mistake for son) was Śrī **Pulakesi Prithivi-Vallabha-Maharaja**, who wanted to honour the deserving persons (l. 7). He in person gave to the donee the land mentioned in the grant (l. 8). But the formality of issuing the grant was done by one **Prithvi Duvaraja**. This **Duvaraja** who was very clever in conquering the kingdoms of the neighbouring kings, had secured hereditary kingdom for his son by conquering his rival kings (ll. 8-10). This man further claims to have destroyed the clans of **Kali** (l. 8). A piece of land measuring eight hundred square measures in the village of **Irbuli** in **Karmma-rashtra** was given to a Brāhmaṇa called **Veda-Sarma** belonging to **Sandilyayana gōtra** and **Apastamba Sūtra**.

These plates must have been issued during the period when **Pulakesin II** invaded the East Coast, *i.e.* the **Kalinga** and **Vengi** kindoms. The date of this invasion was hitherto only inferred vaguely by historians. Dr. Fleet thinks¹ that this invasion took place 'at any rate anterior to A. D. 612.' Vincent Smith thinks² that Pulakesin 'made himself master of Veṅgi, between the Kṛṣṇā and the Godāvarī in A. D. 609.' Let us see if from the present plates we can fix the exact date of the **Vengi** invasion of **Pulakesin**. The donation is made in the presence of **Pulakesin** (l. 8) and apparently by him. It was then carried out by one **Prthivi Duvaraja**. The date of these plates depends upon the identification of

¹ *Dynasties of the Canarese districts*, Bombay Gazetteer Vol. I, pt. II p. 356.

² *Early History*, 3rd Ed. p. 425.

this Duvarāja. In the Goa plates ¹ of the time of Pulakēśin II, we hear of one **Satyasraya-Dhruvarajendra-varma**. He was a subordinate of Prthivī-vallabha Mahārāja and was the governor of four *viśayas* and *maṇḍalas*. Now of the name '*Śatyāśraya-Dhruvarājendra-Varmā*' I think *Dhruvarāja* is the name proper and the remaining words are appellations. Similarly of the words '*Prthivī Duvarāja*' of our plates '*Duvarāja*' is the name proper and '*Prthivī*' is an appellation and forms part of '*Satyāśraya-Prthivī-Vallabha*' which is the title of Pulakēśin. Dhruvarāja some how wants to appropriate some of those titles. I am therefore inclined to believe that **Dhruvaraja** of the Goa plates ¹⁰ and **Duvaraja** of our grant are one and the same person. The chances of this identification are enhanced when we see that in both the grants he boasts of his possession of a number of *viśayas* and *maṇḍalas*. In the Goa plates ¹ he calls himself the master of four *viśayas* and *maṇḍalas* and in this grant he tells us that he is the master in seizing the neighbouring *maṇḍalas* (l. 9).

Presuming this identification to be true, we can fix the date of our grant, as the date of the Goa plates ¹ is given in the Śaka era. It is "dated on the full-moon day of the month of Māgha, Śaka-saṁvat 532, corresponding approximately, to the 15th January, A. D. 610 or to the 5th January A. D. 611 accordingly as the Śaka year is applied as current or as expired". Well, the Goa grant gives us another date *pravardhāmāna-vijayārājya-saṁvatsaram vimśatimam*, i.e. the 20th year of the victorious reign. But whose reign? Dr. Bhāndārkar is of opinion that these twenty years are to be counted from the beginning of the reign of Mangalesa of the Western Cālukya-line, while Dr. Fleet thinks ² that **Dhruvaraja**, though a subordinate sovereign, has given his regnal year and we are to take that S. S. 532 is the 20th year of his reign. I believe that Dhruvārāja is giving his own regnal year. However, for our present purpose it is immaterial whether these 20 years are counted from the beginning of

J. Bo Br. R. A. S. Vol. X p. 365 and plates.

² Vide Kielhorn's remarks on no. 7 Ep. Ind Vol. VII Appendix page 7.

Maṅgalēśa's reign or from that of **Dhruvaraja**. Any mistake as to this starting point would not vitiate our conclusion. In line 13 of our plates, it is said that the grant was made on the *Mahā-navamī* day in the month of Kārtika in the 21st year of the victorious reign. This 21st year again may be from the beginning of **Mangaleśa's** reign, which is not very probable or from the commencement of **Dhruvaraja's** reign. In either case if the 20th year of a certain era chances to be the Śaka year 532, the 21st year of the same era will certainly fall in the Śaka year 533. By calculation ¹ this would be A.D. 611 or 612 as we take the Śaka year 533 was the current or the expired. Here again the name of the day, Thursday, comes to our help and fixes 611 as the required year, because *Kārtika Śuddha-navamī* ² of the year 611 falls on Thursday, while the same date falls on Monday in 612. We are, therefore, to take that the Śaka year 533 of our grant and 532 of the Goa grant were current years and not expired ones. We thus arrive at a conclusion that this grant was issued on the 21st of October in 611 A. D. We are in this way, able to know exactly the time of the conquest of **Vengi** and **Kalinga** by **Pulakesin II** and consequently our grant attains some importance.

There is a peculiarity, specially to be noted, about the *Mahā-navamī* mentioned in l. 13. At present *Mahā-navamī* is a day previous to the festival of *Dasarā* and comes in the bright-fortnight of the month of Āśvina. In our plates it is placed in the month of Kārtika. Even if one takes this Kārtika to be the solar Kārtika, it is not possible that lunar Āśvina *Śuddha* 9, can fall in it. It is therefore to be supposed, that at the beginning of the seventh century, the ninth lunation of the lunar Kārtika was called *Mahānavamī*.

¹ All these calculations are made according to Dr Swami Kannu's *Indian Chronology*.

² In the plates it is not clear whether the 'Navamī' mentioned was of the bright-fortnight or of the dark-fortnight. I therefore took both these possibilities into consideration while calculating the date, and it so chances that both the days are Thursdays in 611 while they turn out to be some other days in 612.

Of the places mentioned in this grant, **Karma-rastra** was a well known geographical division of the Telugu country. We can trace it in inscriptions, from very ancient times to the fourteenth century of the Christian era. It is spelt as **Karmma-rastra**, **Karmaka-rastra**, **Kamma-rastra**, **Kammanandu**. A Brāhmī inscription ¹ at Jagga-yapeṭ, the date of which is not later than the second century A. D., mentions **Kammaka-rāṣṭra**. Pallava-grants ² of the sixth century mention it. **Ponna**, the famous Canarese poet, who lived at the end of the tenth century tells us, in the introduction of his *Sānti-purāṇa* ³ that **Kammanadu** was an integral part of **Vengi-Visaya**. From an inscription ⁴ of the eleventh century at **Konedona** (lat. 16°01', long 80°06') in Narasaraopet Taluk of Guntur district, it is clear that, the village, which was formerly known as **Kothya-dona**, was then included in **Kamma-rastra**. We should remember that our plates were also found in the same Narasaraopet Taluk and not far from Konedona, it is natural to conclude that the village of our plates was situated within the present Narasaraopet Taluk of the Guntur district. The exact position of the place may be inferred from the boundaries given.

Unfortunately the boundaries are not very clear. Let us try to make out some meaning out of them. Unlike others, our grant mentions the boundary marks first and then the directions. The eastern boundary is given as *balāka-balvala*. I correct this as *balāka-palvala* which means 'the tank of the cranes'. There may be a tank which was known in Telugu by the name of '*Koṁgala-kunṭa*' or '*Ceruvu*' which was thus translated into Sanskrit. The western boundary was *Karmakāra-tatāka*. This must be a Sanskrit translation of the Telugu appellation '*Kammari-vaṇṭa*'

Kielhorn's List of Brāhmī Inscriptions No. 1202.

The Ongodu grant of Vijayskanda Varma II and the Ongodu grant of Simhavarmā II. Ep. Ind. Vol. XV, p. 246

Vide Narasimhachari's "*Lives of Kannada poets.*"

Ep. Re. (S C) Stone Inscription 192 of 1899.

kurinta or *‘Oeruvu’* (the tank of the iron-smiths). The southern boundary was *Konḍaverupūr-patha*, which means the road to the city of *Kṇoḍavēru*. We know *Konḍa-vīḍu* (lat. 16°15' long. 80°17') in the *Narasāraopet Taluk*, the capital of the *Reddi Kings* in the fourteenth century. We may take that *Konḍaverupūr* of the seventh century became the *Konḍavīḍupura* of the fourteenth century. The northern boundary was *Virparupattu* i.e. the road to *Virpuru*. There is now a village called *Vipparla* (lat. 16°8' long 79°59') in *Narasaraopet Taluk*, which may be identified with *Virpuru* of our plates. We can therefore infer that the village of **Irbull** was to the north of *Konḍavidu* and to the south of *Vipparla*.

In line 10 we find *Duvarāja-manattu mūgamūr-vāsta-vyāya*,
 I would like to correct this as *Duvarāja [var]*
maṇā-ttīmūgamūr vāstavvyāya thus making
Attimūgamūr the name of a village. There is
 one *Mūngamūr* in *Kandukur Taluk* of *Nellore district* and it may
 be that it was named after *Attivarma* which is shown by the prefix
Atti. We know from the *Gorantla*¹ plates of *Attivarma* found
 in *Guntur district* that he ruled on the banks of the river *Kṛṣṇā*.
Guntur and *Nellore* are contiguous districts.

Duva-raja the real executor of this charity seems to be a feud-
 atory chief and a great general who followed
Pulakesin II in his early conquests. We find him
 at **Goa** in 610, granting a village to a Brahmin at
 the command of **Pulakesin**. In 611 we find him in **Vengi**, giving
 away some lands with the express permission of his master. We
 know from the *Goa plates* that he was the master of four *viśayas* and
maṇḍalas. The present plates tell us that he killed the families
 of **Kaḷi**, showed his valour in many a battle, occupied the territories
 of the neighbouring (or mean) kings and defeating the hosts of
 his enemies founded a kingdom with the right of hereditary succe-
 sion to the race of his son (li. 8-10). Some of these epithets are
 peculiar. Which are the families (or dynasties) of **Kaḷi**? Can

¹ *Ind. Ant.* Vol. IX p. 102.

they be **Kalabhras**? We know that **Simha-visnu** of **Pallava** dynasty, who ruled from 575-600 A. D. vanquished ¹ **Kalabhras**. **Vikramaditya I**, **Vinayaditya** and **Vikramaditya II**, who are the immediate descendants and successors of **Pulakesin II** claim ² to have defeated **Kalabhras**. **Kali-Kula** may therefore refer to these South-Indian tribes, which seem to have established petty principalities. There is one point more to be noted. The later **Rāṣṭrakūṭas** and specially those who had the name of **a-raDhruvja** bore the surname of **Kali-vallabha** ³ which may be translated as the 'master of **Kali** race.'

Dhruva-raja claims to belong to **Adi-Bappuri-vamsa** and this family has been identified with Batpura-family from which **Pulakesin I** and his son **Maṅgaleśa** had taken their wives. **Dhruva-raja** has been suspected to be the son of **Mangaleśa**, for whom he wanted to secure a kingdom. But I think it is not probable that the son of **Mangaleśa**, who was killed as we know by **Pulakesin II**, would acknowledge him as his master. Besides, **Dhruva-raja** seems to be a ruler who had newly acquired a hereditary kingdom and who was proud of this acquisition. He mentions that he had secured a (hereditary) kingdom to continue in the lineage of his son. This clearly indicates that he comes from a family which never tasted sovereignty before. **Rastrakutas**, who superseded the **Calukyas** about the beginning of the eighth century, had two or three kings bearing the name of **Dhruva-raja** and curiously enough with the title of **Kali-vallabha** ³. It is not improbable that this **Dhruva-raja** of ours was the original progenitor who laid the foundation of a small principality in the beginning of the seventh century, which developed into a great kingdom in a century and half.

¹ Vide Dubrenil's *Ancient History of the Deccan* p. 49.

² Vide Fleet's *Dynasties of the Canarese Districts*

³ *Ind Ant* Vol. XI p 125, *Ep. Ind.* Vol. V, p. 192; Vol. VI pp. 102 and 242.

TEXT¹

I

1. स्वास्ति श्रीमतां² सकलभु [व*] नसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां
सप्तलोकमातृभिस्सप्तमा-
2. तृभिस्सम्यगभिर्वर्द्धितानां कार्तिकेयपरिपालनाधिगतकल्याणपरम्पराणां³ भगवन्ना-
रायणप्रसा-
3. दसार्मासादतवराहलाञ्छनेक्षणक्षणवशीकृताशेषमहीभृतामनेकाश्वमेधावभृतज्ञा-
4. न पवित्रीकृतवपुषा¹⁰ चलन्व्यानां कुलमभ्यलंकरिष्णो¹¹ प्रथितकीर्ति¹² श्रीकीर्ति-
वर्म¹³ पृथिविवल्लभमहा [रा.]

II

5. जस्य प्रियपौत्र¹⁴ प्रणतानेकमहीपतिमकुटतटविलम्बमकरिकाष्टपदादारविन्दद्वयं-
6. स्य प्रतिगतारातिचक्रविध्वंसनविधिविशारदस्य¹⁵ देवद्विजगुरुद्व्यापचायने पितेवश्वर
स-¹⁶
7. त्या श्रयं प्रतिहर्ताज्ञ श्रीपुलकेशिप्रिथिविवल्लभमहाराजं यथारूढसन्मायति [।*]
विदिति-¹⁷
8. मस्तु बल्लभसमक्षावस्ति ते विधिर्वैत्सप्रदत्तामैन्ताकलिर्कुलनामनेकसंग्रामसाहसदक्षेण

II α

9. निकृष्टमण्डलाग्रासनाथेन स्वबाहुना विपक्षमण्डलनिर्जित्य स्वसुतान्वये प्रतिष्ठापि-

१ From the original plates in my possession. २ The *Anusvara* is put after ता as in the present Telugu script and not on the top. ३ Read गोत्राणा ४ Read पुत्राणां. ५ Read मातृभिस्. ६ Read ऽतृभिस्सम्य०. ७ There is a superfluous *anusvara* on व ८ Read ाणा. ९ Read ऽसमासादित०. १० Read ऽवपुषां. ११ Read ऽरिष्णोः. १२ Read ऽकीर्तिः. १३ Read ऽवर्मा. १४ Read ऽपौत्रः. १५ Read ऽद्वय.. १६ Read विध्वंस०. १७ Read ऽविशारदः. १८ Read श्वरः. १९ Read ऽयोऽ. २० Read ऽज्ञः. २१ Read ऽपृथिवि०. २२ Read ऽराज.. २३ Read यथाहं. २४ Read विदितमस्तु. २५ Read ऽवस्थिते. २६ Read सप्रदत्त. २७ I suppose this must be corrected as ऽमन्त The sign for *dirgha* looks like *epha* also; hence this may be also read as ऽमन्त. २८ Read कलिकुलानाम०. २९ Read मण्डलं.

10. तराज्यस्य^{३१} प्रिथिविदुवराजमाणात्^{३१} मूर्गमूर्वस्तव्याय छाण्डिल्यायनगोत्रस्य^{३३}
आपस्तम्ब-
11. सूत्रस्य^{३४} विप्रस्य^{३५} वेदशर्मण^{३६} कर्मराष्ट्रे इर्बुलिग्रामे अष्टशतं^{३७}+क्षेत्रम्^{३८} दत्तम् बलाक^{३९}
बल्व-
12. ला पूर्वत^{४०} कर्मकारतटाका पश्चिम^{४१}त कोण्डवे ७७ पूर्वथा^{४२} दाक्षिणत^{४३} विप^{४४}७७
पथा उत्तरेत^{४५}

III

13. प्रवर्द्धमानविजयराज्यसंवसरे एकविंशति^{४६} कार्तिकमासे महा [नवम्या^{४७}] वृ [इ*]
स्पतिवारे प्र- [॥*]
14. शस्ते मुहूर्ते [Z*] स्यादतिराज्ञति^{४८} [॥*] भूमिदानात् परन्दानाजभूत न भ [वि*]
व्यति [१*] तस्यैवैहरणात्पा-
15. पञ्चभूत न भविष्यति [॥*] बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता [१*] यस्य-
यस्य यदा भूमितस्य
16. तस्य तदाफलं [॥*] [स्वद] तौपरदेता वायत्नाद्रक्षयुधिष्ठिर [१*] मही^{४९} महि^{५०}
भुजाश्रेष्ठ दा तथे^{५१}

३० Read पृथिवि०.

३१ Read राजवर्मणा[५].

३२ Read गोत्रस्य०

३३ Read गोत्राय.

३४ Read सूत्राय.

३५ Read विप्राय

३६ Read वेदशर्मणे.

३७ The letter त was originally forgotten and was inserted below the line above ३८ These two crosses with a dot are the line, one marked on ष and श.

३९ Read बलाकपल्वलं ४० Read त.० ४१ Read तटाकः ४२ Read तः.

४३ Read पथाः. ४४ Read त. ४५ Read पथ. ४६ Read उत्तरतः ४७ Read संवत्सरे.

४८ Read विशत्यां. ४९ The lower portions of न and व and the य (or

Kyavadi as it is called in Telugu) of the conjunct consonant म्यां are clearly

visible and the remaining portions of the letters are broken. ५० Read महतिः.

५१ There is some space left between त् and त. It seems some letters were

originally engraved and scored out. It is not clear. ५२ Read परन्दानाजभूतं. ५३

Read तस्यैव. ५४ Read भूतं. ५५ Read तस्य ५६ The plate is broken a little; the

letters are visible but not clear, some portion of them being broken.

५७ Read तत्ता. ५८ Read मही. ५९ Read भुजा. ६० The last two letters are not

clear. The verse is left incomplete. We know from other inscriptions that

दानाच्छ्रेयोऽनुपालनं is the remaining part of it. There seems to be a small line

below the last, but the letters cannot be made out.

TRANSLATION

(Ll. 1-5.) Of the famous **Sri Kirti-varmma Prithivi-Vallabha Maharaja**, the ornament of the [lineage] of the **Calukyās**—"Who are glorious, who are of the **Manavya gōtra** which is praised through out the whole world, who are the sons of **Hariti**, who have been nourished by the seven Mothers, who are the mothers of mankind, who have acquired an un-interrupted continuity of prosperity through the favour and protection of **Kartikeya** and who have had all kings made subject to them at the sight of the boar-crest which they acquired through the favour of the divine **Narayana**", who have purified their bodies by bathing at the end of many a horse-sacrifice.

(Ll. 5-7.)—the beloved grandson **Sri Pulakesin Prithivi-Vallabha-Maharaja**—whose twin feet are rubbed by many a stooping sovereign with folded hands (in the form of a *makara*) touching their crowns, who is proficient in the act of destroying the circle of his opposing enemies, who is as brave as his father in honouring Gods, the twice born, the preceptors and the old, who is the abode of truth, whose orders are irresistible;—honours [the deserved] according to merits.

(Ll. 7-10.) Be it known, that in the presence of **Vallabha** was given, in accordance with [śāstric] injunctions, by **Prithivi Duvaraja**, who is death to **Kali-Kula**, who is an expert in showing daring courage in many a battle, who is a master in seizing the neighbouring (or mean) territories (*maṇḍalas*), who has secured a (hereditary) kingdom to continue in the lineage of his son by defeating with his own hand the group of hostile kings.

(Ll. 10-12.)—To a Brāhmana called **Veda-Sarman** resident of **Atti-Mugamur**, of the **Candilyayan gōtra** and **Apastamba-sūtra** in the village of **Irbuli** in **Karma-rastra**, a field measuring eight hundred [square measures.] [Its boundaries are]:—To the east *Balāka-palvam* (crane-tank), to the west *Karmakāra-taṭāka* (the tank of the iron-smith), to the south the road [leading] to the city of **Kondveru**, to the north the road [leading] to **Vīrparu**.

(Ll. 13-14.) This donation was given and the *ājñapti* [appointed] in the twenty-first year of the prosperous and victorious reign, at an auspicious moment, on Thursday, the *Mahānavamī* in the month of *Kārtika*.

(Ll. 14-16.) There was and there will be no gift superior to that of land; there was and there will be no sin, higher than that which accrues by seizing it (the gift of land). Many have gifted away land and many have protected it. The merit belongs to him who chances to be the owner of land for the time being. O, **Yudhishthira**! the best of kings, protect the landed charities whether given by you or by others.

KOPPARAM PLATES OF PULAKESIN II

FROM THE COLLECTION OF

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
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